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Must Remain in
Transcription Room

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Barn, Thurday October 12, 1972

MR: NYLAND: So, new surroundings, maybe a little closer maybe accoustics better, you know, if we don't keep on talking about Work, we fall apart. I do not know if you realize that, a maybe at certain times you do.

We have now four possibilities of meetings: Monday and Wednesday and then Thursday and Saturday, not counting Sunday's lunches. It's different ~~fax~~ from what we used to have when practically every evening we had something. But perhaps its better this way and in order to counteract or to help it along a little bit we have, have been trying at least, the small meetings. I think they are a little bit in decadence. They need new spirit and new fire. But what is really the difficulty is that we are so busy with ordinary life, and to some extent probably it cannot be helped because ordinary outer life is very demanding; the same way as the body is demanding, and in order to produce a consciousness and a conscience, both of which are still in their infancy, and then ~~tim~~ to give them enough power so that they can start to predominate, will take a very long time. But there has to be a desire for that and every once in a while ~~k~~ I have a feeling that the desire is lacking, that you are

taken up too much with ordinary life.

I simply take an example like the Barn. You know the original plan, and it still is the same plan, is to make the Barn and the surrounding a kind of a haven where people can come and come to themselves. I've insisted many times that there should be quiet and that kind of an atmosphere that people who come can recognize that something is expected of them and that the Barn has a certain atmosphere. I don't think it has, not enough. Of course, it has an atmosphere when we have Movements or when we have a group meeting, but at lunch I think you forget, with the office you forget, sometimes in the kitchen I'm quite certain you forget. And is it not right. It's too bad that we still have a few activities here which we carry on, like the printing and jewelry and weaving, things of that kind which have not as yet found a proper place somewhere. The library is not in good order as yet and there are many things that we ought to do in order to make the Barn itself more answer to what we may have in mind. But the question is do you agree? Do you have it in mind? Of course it's easy for me to say it that I have it in mind because it was the original idea of getting together and allowing different people to come and partake in the Barn and make their own adjustments and adapt themselves to that and not to forget. But we are forgetful, and only every once in a while that you think about it, or when you have to go to a meeting, perhaps you happen to listen to a tape or recall certain instances, then you are reminded. But the level I think is quite low. It ought to be changed, and you should keep it much more in mind. For obvious reasons, of course, I cannot do it. I cannot be at all places at the same time, moreover I have not the time, neither have I at the present time the energy for it

But the fact remains that it should remain a principle and there are several people who understand it, thank goodness they do, and it has to be spread a little bit more to people taking responsibility for this kind of work and become vocal about it.

You see we try to do that when we have the Nucleus on Monday and so far we've gone through one little cycle and the next person would be myself to start off a new cycle. So even if you may not have so many questions that could be answered here, you have a chance on Monday to ask such questions. And I don't mean when I'm there, I mean also for others. I have thought several times to have a question and answer period here but at the same time the small groups should take care of that. When there is certain... When there is something alive in one, then you look for the possibility of expression, of expressing it. But when it is not enough alive, it doesn't bother you, you think about it every once in a while but you put it aside until tomorrow, and of course that is a disease as we know. And to recall it the next day usually is not with the some kind of fervor as it might have had the previous day, and the time to do it is really now. Each time, you do think, what I now do for myself, what can I now do to recall what is really important? And we should agree first on that particular question; the importance of one's Inner Life. The fact that we are interested in outer life in our activities and business in general, is not only obvious, it is required, and that it takes a great deal of time and that we are still engaged in solving little bits of problems, and that we do talk about that every

once in a while and perhaps most of the time it can be understood that that is the logical result of the way we live. But we try to live a little bit of a different life here. And some people understand it and others don't. And when they don't, and you remember I talked some time ago about negative attitudes, which have a very far reaching influence on other people, and when they are let go, that is, when they are not stopped, they start to cause deterioration in a group of people, particularly with those who are a little bit halfway, or not entirely convinced, or who are new and ought to be convinced but they cannot be convinced by the attitudes and the forms of behavior of several people. And to put it down really, like to point it out, to put your finger on it, is not easy because there are little inuendos. There are little indications here and there, a little bit of a remark by the way or said in a certain intonation which is not right and then of course, it can be quite easily misunderstood by those who really don't know.

There have been several people here now already for many years, and I think that we should show much more that we are together, that there is that kind of a common aim and it should be expressed. I don't mean that, that we should live like in a cloister, and that we should have nothing else but just a little Ave Maria which, as a rosary, you keep on reciting for yourself, or that you live with a holy face, and no further discussion and only about God. That of course is idiotic because we are supposed to become a man in ordinary life, but, of a harmonious character. And that should be that kind of an aim by the utilization of what we are doing.

But the attitude which we have in approaching it and in then acting on it, should come from a different place than the surface. And that is why I appeal many times to the formation of an Inner Life which can be started in the right way instead of being affected by the ordinary

manifestations of the body.

For that reason Kesdjanian body is a separate kind of an entity compared to the physical. If it were possible that the physical body could undertake in one of its little sections or organs to function in that manner, it may not be necessary to have an emotional body. And although we do take solar plexus as a beginning and hope to educate a heart to function in an emotional sense, it is of course then different when it could acquire different kind of character traits for the development of such a body. And that many times the difficulty is, that the physical body itself is in the way and is utterly incapable of segregating: taking certain parts of themselves and educating them.

We can do that with the mind because the mind is still partly virgin field, but the body is very complete and has grown up to its own Si-Do, so that all that is necessary is the dying off. But what we wish as a stepping stone is a body that, although connected with the physical (and of course being affected by the conditions of the physical body), could gradually start to stand on its own feet and have a development of its own, which then could have different characteristics of itself of an emotional kind.

We talk about that many times and then afterwards we talk about the potentiality of a soul and the development of an intellectual body along the same kind of a lines of possible development. But you see, we are starting at the beginning and we sometimes jump a little bit too far and then it is difficult to come back because we have forgotten what we really set out to do. And when we become engaged in a variety of different things which require attention and which of course partly are necessary for the maintenance of ourselves and whatever may be a requirement of an aim of whatever we have in mind, I think it becomes many times

overshadowed by something, that is, that what we are in reality is overshadowed by that what we seem to be and what we present to the world.

It is a very serious question for me. I have plenty of time to think about it now because I have to take care a little bit and therefore there are many thoughts which occur to me instigated and helped a great deal by what I hear from meetings or the different reactions which are taking place here regarding Work and, of course, in other places of the country with which I am a little familiar.

But at the same time the level, and I'm talking now about a level of one's inner life a serious attitude, particularly when we are here, when we are entering this Barn on an ordinary day, when we go to an office and have business to transact, when we are in the kitchen and we have to do cooking, when we have lunch and we sit and talk, talk, talk too much.

Of course I can give you little tasks. I can make suggestions. But when it doesn't come from your heart, why should you do it? Simply because I happen to say it, that has no meaning. After all, I have very little to say. All I wish is to tell you and to remind you of that what is the truth for yourself within yourself. To uncover that, then you will agree with what I am saying because I speak from that kind of a truth within myself.

I'm talking from about

But otherwise, you don't have to trust me. You don't have to trust Work. You have to find out for yourself what you can trust. And if I happen to talk about the kind of things that appeal to you and that you can trust because of your own experience, you can eliminate me a great deal.

I say many times, you don't need me when there is a beginning which you must make. When that is there, you can continue. Of course its

obvious when it isn't there, you cannot continue with anything. You can continue with your ordinary subjectivity and you live in unconsciousness as long as you wish.

And for such people this Barn does not exist. And meetings don't exist either. We have no particular group where we want to talk about generalities. We have discarded that. There are several tapes in existence of how to approach people of a large group, open meetings we used to call them, but what we then start to talk and building up the necessity of seeing why one really should be interested in Work on oneself, and how when that takes place, it will show by experience of oneself that it is the only way to extricate oneself out of subjective states and, because of that, it will give you answers to many questions of ordinary life.

But you see we are here in an atmosphere which is different and which should tell already the beginnings of Work to anyone who comes, and I think particularly about what we call newcomers, or those who are a little green who do not know very much and who judge by what they see, and what they see sometimes is not very palatable.

I can make a suggestion, for instance, that twice a week you have lunch here and you don't talk, just you don't talk. You come, you get your food, you eat it and leave,. It will extremely difficult and it will be interesting if you can do it. And for what reason you wish to do it, that really counts because if you cannot see any reason in that kind of an order that you give to yourself, of course its nonsense to fulfill that kind of a task. But if when you constantly want to talk to your neighbor or to the person across the table or that you have something that you really want to say and you cannot say it, you'll have to think twice why there is that kind of a rule temporarily made and suggested ~~by me~~

by me, temporarily, because with this you must start to understand that you for yourself have to select certain times of devotion to Work and you don't do that. You take it a little bit too easy and at times when you are stuck, you get stuck and then you ask a question and then the question is not perhaps answered correctly but in any event, it does not give you satisfaction because if it did, you would not continue to ask the same question over and over again.

How often then do you honestly wish to Work and then when do you Work, when do you start? When I make a suggestion that you do it early in the morning, do you do it? Of course, you have some readings every once in a while. Do they help to set your day off on a different kind of a level? You have your little groups. Are they still sufficiently in existence to talk about formulations of concepts of how your would express yourself when someone else asks you what is this Gurdjieff doing and why he has written ALL AND EVERYTHING in the way he did, and what is your understanding of Work on yourself in your ordinary language, in the language that you know and you are familiar with, and the kind of language that corresponds to your own experience? Because there is no particular use quoting, and there is no reason to make references to what other people have said.

We have to come down to the place where we ourselves want to Work, and where we consider our own body as an instrument for that kind of Work and where we start to realize that it is our subjectivity we are talking about. And that includes then, whatever it is that you represent whenever and wherever and however you happen to be. And that includes then, ~~xxxxxxxxxxxxxxx~~ your attitude here, that includes your little bits of remarks, that includes your flying off the handle and talking too loudly when it is not necessary, that includes hypocrisy and lying to yourself as well as others. ~~It includes very definitely statements about yourself~~

as well as others. It includes very definitely statements about yourself of distrust. When you have that, then you must either be reprimanded or you have to learn how to shut up. xBecause it is not necessary to express such things and if you do mean it, you don't belong here at all.

I want to make it very clear, that I will ask several people, starting with the Nucleus and gradually expanding so that we would have, let's call them, ten of them, truant officers,-would you like that kind of a term?- to check up on you. Because by yourself you don't do it and you just keep on going from one day to the other, and you forget and keep on forgetting. And it doesn't help if I talk and you sit, yes that's a good meeting, yes fine and then the next meeting, yes we come, yes it was very good. And what are you doing with it? Not in your ears only. Are you eating it up? Do you do something with it for yourself, for your digestion, for your maintenance of your own Inner Life?

After all that's the reason Gurdjieff lived, you know. He didn't have to write ALL AND EVERYTHING, surely not for himself. He was a man who had already lived his life and when he then had his accident and realized that perhaps he should put a crown to it, he started to write because different other avenues were closed for him and Fontainbleau PRIEURE ultimately had to be closed also. So it was that kind of activity which was necessary for him in order to have another expression for his life, to see that that what he had advocated over many years before, could be put in some kind of a form useful for those people who could read it after he had died. Otherwise there is no particular aim for writing and kind of a book - unless you have something to say that is worthwhile.

Who the hell cares about what is your experience when it is just an ordinary little description of your subjective life when you were very young or when you were maturer a little, or whatever experience you had

with so and so or this and that? Who really cares for it? But when it has substance, then it becomes a little different affair. When it becomes a Bible, it is different. When it is esoteric kmowledge which is written about in a certain form, when it is Kabbalistic truth, when it is mythology which has a meaning in their symbolism of different kind of people being described for certain purposes in doing this and that, heroes or semigods, then it becomes important.

When it is a work of art in which you pour your life and you want to show it so that it is to the best of your ability, you try to indicate what ~~it~~ is really making you alive, and you want to put it in a form, maybe for this generation, maybe for afterwards, who knows, maybe you have in mind that you ~~have~~ your name, maybe attached to it so that people afterwards will say, "Oh yes, Michelangelo! Oh he was such a marvelous man." What good is it to you?

People will live. People will find out for themselves what they can do. When they have something within themselves, it doesn't make much difference what someone else is doing. They have a wish. And that wish has to be granted when it is sincere and honest within themselves. And it is exactly the same way for all of us. You have to have an honesty of your wish and you have to have a desire to change every once in a while your attitude, and not have superficiality be king.

But if there is an aim to try to have consciousness or a sun shining in your forehead and in your brain ~~and~~ that, then you have to take necessary steps and prepare, and not forget it, and not just be diluted or deviated

from your path, a constancy of that what is ahead of you, and you simply say, but, I make up in the morning, I do remember. During the day I do remember. I remember thousand times if I can during the day because it's important to me. I will ask those who can be a little more vocal to stand up and to say, at times, "Shut your dirty mouth." I mean this. Any kind of deleterious nonsense that is being said that has to do with Gurdjieff and Work, anything that is against it, either is argued out or dismissed. I don't tolerate it and I don't want it. I'm devoting my life to this kind of thing as you know and I want to have it clearly understood what is the reson why it has to be maintained and I TRY to explain it to you so that it doesn't fall apart like loose sand.

I've talked about cement. I've talked about the solidity that cement can give. There has to be solidarity among us and it has to be started by a few, maybe who will take over and have the strength of their own conviction and character to say it.

You see, we talk about Monday evening, it's necessary to tell the truth on such an evening. Last Monday was a good meeting, There was enough opportunity to talk about Work, and Peter talked about Work. Every once in a while it came up and it was quite clear what was meant. But some of the questions, of course, are quite wrong because they don't belong.

For instance, one says I cannot work and then it shows that there is no interest in ordinary life. How can a person be interested in Work for his inner life when his ordinary life is still out of balance, when he has no desire whatsoever to go one direction or another? That he has no particular aim in an unconscious state; that he has no ambition.

That he doesn't know what to do and how to utilize his talents or whatever his talents are, that he doesn't even want to sit down and see what he could do out of a variety of possibilities and settle that first, and how often do we talk about cleaning up your own house first? How can anyone want to Work when he has a body, when he has an ambition in his mind that doesn't exist and sawdust in his brains, when he has not particularly any feelings, then just being interested here and there and just lasting for about five minutes and then going over into something else? When there are uncertainties of the direction of the way the physical body should be and how it should behave and how it should make an impression, if necessary, on the outside world or how one should go after contact with other people to see what you can understand of them and their psychology and to see if somehow or other, you can bend them to your ideas or you are flexible enough to bend you own ideas in accordance to someone else, maybe, who has a little higher position, maybe even who pays you.

The whole point is really, that I wake up in an unconscious state and I first have to settle that damned question of unconsciousness. Why do you expect that you can be free from unconsciousneds when that what has been given to you as something existing on this Earth, that must have a meaning otherwise why the hell would you have been born here? You could have been born almost any other place. But you're here on Earth - that's the problem. We are here and we have to face it and like it or not, it is here. And you grow older on this Earth and you develop certain things and characteristics and acquired or not, tendencies, cliches, whatever they may be, there it is, your personality. And you have to adapt yourself to the conditions and keep yourself healthy if you can and when you are sick try to get well. And when you have relat-

ions with other people see what you can extract from such relationships and see if such relationships maybe end at a certain time, because they have used up their purpose of existence.

But in any event you have to have a little bit of a conscience to be able to continue with your life the way you want to go and then try to see what you have to do for that and many times that even may mean that you have to go against the grain and you don't like that.

And then you talk about Work and Development. On what will you base it? What kind of material even, will you bring to that? When the whole damned day you are busy with your life and that the whole time that you want to express anything and to say it in words you have to use your body and your vocabulary and everything that you have learned in some way or other to place it in the right kind of a position in regard to each other.

You see what Work means really, is a selection out of that what you are familiar with to see what is right and what is wrong, I said the other day, of that what belongs to you in the sense of wishing to grow up and also to eliminate that what is hampering you. But when you don't know even A from B or C, how can you talk about Work and your intention? How will you learn to have ambition for the development of your Inner Life when there is no particular desire to use your outer life in conditions where, you should I would almost say, be proud of what you have done. Because then if there is that kind of pride, maybe you can get rid of it, but at first may have to be there in order to recognize the values that exist. Living among ourselves is not at all ideal. You don't consider other people enough. You just keep on being what you wish and hope for the best. And I say this in a general way because, it is not, it's nonsense of me to say it about people who do make attempts to sacrifice and for the good of so and so and really care and really care to love and wish well for someone else. I'm not talking about them.

I'm talking in general. I'm talking about unconscious states. I'm talking abOut that what you forget when you come to the Barn. How often have I asked to keep the office quiet? Every time I happen to telephone there is always a back noise of some kind, why? It's a quiet place where work must be done. Like transcriptions work must be done. Like sometimes copying a tape, work must be done. We are here to Work. We are here to fulfill certain tasks because we are engaged in that kind of activity to help maintain this Barn, to help maintain the CBA office, to be honest about one's attendance, in using your time for the purpose allotted for that and not, I said many times, unnecessary gossip. It will creep in, I know that. And I know that at lunch you will have a hard time to keep your mouth shut because you like to talk about this and that and the other and so and so and whatever has happened. And of course it's interesting. But go outside if you want to talk about that. Attend to your business. I could say it differently. Attend to the fact that you are growing up. Attend to the fact that you are living your life and that you will die. Attend to the fact that you are subjective and there is something kindled in you as a desire that you want to become a different kind of a man. Then Work for that. And don't sit and meditate too much. And don't go too far in what you would wish for your body to satisfy it at the cost of other people and relationships.

You're not entitled to that. You're entitled to your life and you can be selfish as long as it does not take anything away from someone else. But as soon as your remarks for instance might affect someone who does not know and who takes it not as God's word but certainly as a little indication of someone who is interested in Work. Are you interested in Work when you make ~~outer~~ cruel remarks? And that is what I would like to know first, that conscience, an unconscious conscience, but functioning a little more ethically, a little more morally, a little more in the direction of trying to become free from the opinions of others and ~~the impressions~~ prejudices of those who have been teaching you to find really within yourself that what is your own on which you can rely because you have made it and formed it with your own hands.

And par excellence, that what you could create as the highest, the acme of your creation which is your 'I', that you start to understand the function of that 'I'.

You see, the little 'I' is just a beginning. It grows up in ordinary life. It gets a little bit more mature. It is still the same 'I' in principle. It is only a little bit more capable, a little bit more knowledgeable, a little bit more like feeling, added to it so that ultimately when it is full-grown, at least when it can go out into the world. Do you know what I mean by that? When the little 'I' has grown up to maturity and can go out into the world, ~~XXXXXXXXXXX~~ as we say, that little 'I' grown up , sufficiently full-grown to be emotionally affected by the condition of our own life, the world for that 'I' is us, and that 'I' comes to our world in order to set it right, to tell what is not right and what should be done by anyone who wants to grow up in this life and become free.

Your 'I' should tell you at certain times that your words are not becoming. That you say things without any particular thought and that really you cannot even be held responsible when you do it, but your'I' will tell you in retrospect when you allow it, "That was not right; you should not have done it." That should always follow any attempt you make in creation of ~~it~~ 'I' and gathering knowledge, that you have a little period in which that kind of a knowledge, you might say, ~~its~~ is assimilated by yourself and placed in the proper proportions and made part of you and then in comparing with your ideal of how you should like to become and what is your God for you, ~~and~~ that then you are honest enough to say, "How often did I fail and why should I fail when I have such an intention as a desire?" But you must have the desire first. Because if that is not honest you will never Work enough. You will never overcome the difficulties that are in the way and let's even say, perhaps intentionally placed in your way. Because don't think that Mother Nature is all loving and all giving like God would be. Mother Nature is very much out for herself. Mother Nature has also a task to fulfill for growing up herself and she takes and takes, and if you allow it, you are caught.

How is it with people when they start to live, when they start to grow up in the world, their world, unconscious world, natural world, the Earth, the potentialities which do exist and which we every once in a while know about? What do we do? We take. We take in. We take in air. We take in impressions. We take from other people. We have energy to spend, more than enough, because we are healthy and young and we want to express it and it falls by the wayside but we keep on taking and taking because it seems as if it is quite possible that I can keep on taking without harming anyone else since each person has his own body and his own body will furnish him with the possibility of being able to take for his development, for his growth, for whatever he wishes to become on this Earth. And then there is gradually a change as one grows older, and perhaps it is because an 'I' could tell you - don't take all the time, you have enough, digest it first, then you are entitled — I'll give you some more, but do first what you have to do, what was the reason it was given to you when you took it, and nobody objected to it. But you have your life to live, now start living it. Instead of the accumulation of a great deal of property which you put out on a shelf and you have to dust off because you have no time during the day to look at it even. Many times all you have taken has been put away and has not been used as yet. This is the first thing that 'I' tells you - your own world is still unknown to you and you have to find out what you have taken. Perhaps she says, this 'I', perhaps Mother Nature agrees with that and she says, what is taken has to be paid back in some way or other.

(SIDE TWO)

I don't really know if 'I' would say that. 'I' has a higher level, it may not - this 'I', may not be interested in how you behave in an unconscious way. It becomes interested when there is a desire to become free from unconsciousness. You might say then you start to count. So it is sometimes this 'I' against Mother Nature, who wants to keep you unconscious and asleep. And the 'I' who wants to assist you, when you have a desire to wake up. An "I" is not going to poke you in the ribs and tell you to wake up.

An 'I' is looking for life. When life is there and expressed, it will be recognized by 'I'. But when there is nothing of that kind, 'I' says, "They are asleep and let them." 'I' only starts to tell you when you have taken enough, when you realize that maybe that taken in period is over and that now there is a requirement to put it to the test. It is like education. We are educated until a certain point where we say, "It's enough." I now must make money in order to become free from my father. I don't want to keep on borrowing. I don't want to keep on asking. I want to utilize now what I have acquired as knowledge and I want to be paid for it." And that is the way a young man starts out in the world because he has taken enough for a little while and now he is ready to give it back to himself for his own growth and as we say, unconsciously, to become a right kind of a man in a society.

But you see, this 'I' does not stop at simply telling you that taking is enough and you must use, because there is much more of a necessity that comes with 'I' participating in your life. 'I' walking with you and telling you, I say sometimes, a retrospect, taking off the time to sit down and then have a good little talk about the past, of what you have been and to see how honest you were, to see if actually you do remember the times when you received information of a conscious kind, if that is still remembered by you as the truth. And when it is the truth, the 'I' will continue the conversation, but when there is the least little bit of trying to rationalize about it, the 'I' - you see I say 'I' as a person, looking - I see 'I' with two eyes because I cannot see it differently. I can say, yes it is the third eye, I can imagine it like a cyclops to have it in the middle of the forehead but all of that is a little bit out of form. I'd much rather have an image which I can understand like I can understand an image of God sitting on a throne. It's very dear to me to see that although I do know it's entirely nonsensical. But I use it because that kind of familiarity makes me feel at home and I can then talk a language of unconsciousness about things that are conscious. And when 'I' asks me, is that the truth and I have to admit it wasn't,

It doesn't help if I say I'm sorry because the 'I' already has disappeared. It's an amazing thing. In the presence of a little unconsciousness the 'I' does not want to stay.

When unconsciousness starts to wish to become conscious that is the time ~~that~~ 'I' will wish to stay and become benevolent. It is that problem that ~~one~~ has to be understand first, and when that one wishes in one's ordinary life to put together what you have acquired with education, with knowledge of Work, that what you then start to put to practice, only has that kind of a value for 'I' and if it isn't there, 'I' is not there because you cannot even maintain it, assuming for a moment that you could have created it. And God is not interested. God leaves it to Mother Nature and she has a free field as long as you are asleep. But it changes because from that taking period, it becomes a giving period. You give off that what you have. You give it thousand-fold because it has been digested and at that time, it was fed by something from high up. It was not anymore your own. It was only given to you, even if you took it, for the purpose of being used by you to become an instrument, a tool, in the hands of the Lord. Again, I use that kind of expression because it is an easy one and it is simple, To be used by God for a purpose, To see what His aim is and us trying to see how to adapt ourselves to that purpose if we could understand His holy laws.

The difficulty that is involved, we know that. How often we are wrong. How often we think it is God's will and still mine. How often it is something that appears in my mind and I don't know where it becomes from and I say it is a spirit which told me. And it turns out to be my own afterwards, starting to work within my own mind. All kind of that kind of , I would say, transcribing of that what are the contacts: clairvoyance, clairaudience ~~voyance (?)~~, spiritualistic world, a world of real life, above us and around us but different because of not having the kind of a form.. Whatever the value is, how do I know that that what I think is my own thought or has been impressed, that is, received as impression, digested and became my own and what kind of a claim can I offere to that? Did I honestly Work for it

in the sense of eating that what has been given, or did I just take it and let it be and at times when I felt like it, using it? I must Work at times when I don't feel like it. I must create sometimes conditions in the midst of those conditions which are not conducive, in order to test myself out and my strength to know what I can do and what could be expected of me. Because the Work really indicates that I have to Work for a living, a living for my Inner Life. And if I don't learn that now in an unconscious state, I will not learn it, unless Nature, Mother Nature, teaches me the hard way.

Because it is interesting that, every once in a while, Mother Nature, remembering her own aim, seeing mankind struggling in unconsciousness and remaining asleep, is reminded by herself of her own and then at certain times gives a human being a shock telling him there is hope. It is not always necessary to stay asleep. Mother nature says, I know what it is to struggle because I have all kind of difficulties in my own nature. But I fight because I know how unfortunate I am as a planet and how much my wish is to become what I should be, a real planet taking the proper place in regard to the Sun. Mother Nature has the quality already, of becoming a planet as an adjunct to the Sun itself, looking towards the Sun as giving it ~~light~~ life and expecting then from that life of the Sun, to correspond to that what is needed to become a good planet in its proper place with functions of an emotional kind.

But you see, in that particular development, Mother nature herself even has to lose the Earth, has to lose her body, has to lose that matter that we call solidity of a form.

These ideas, when we do talk about them, it is so necessary to be honest and to be firm, to tell a person - like on Monday, when they are still talking and talking - to tell them that is not Work and you will stay in that unconscious state of your sleep. You don't have to believe me but don't ask me to answer you. I cannot answer you on such terms. I can only answer you when there is the slightest beginning on the part of yourself which is an indication that you would like to

understand what it is ~~the~~ To Work on myself. That that is that kind of an attempt where you honestly can describe even if you say I want it to be a presence, ~~of~~ or a presence to me, I want it to be that what is 'I'. I want it - something of an Objective faculty functioning for me. I want to have something to tell me the truth about myself. Even if it lasts for a second, at least such attempts become clear. But they are not there when you talk all the time about Work and around it. You know the moth around ~~the~~ a candle, finally it has to be burned up in the flame, but as long as it is fluttering around it, it will never, never understand why it should be destroyed. Such things on a Monday evening can be made stronger. It can be told in truthful forms and very simply and not to fuss around too much. ~~Like~~ with this Barn, so a group like Monday should become a group of ~~exchanges~~ changes of Work.

When I talk about the Barn, it is not that I want to eliminate certain people who do belong because they have wishes and intentions and for whom Work has a meaning. I only want to tell that those who must have a little bit of a conscience and constantly remain below par, that they don't want to adhere to certain rules or whatever we every once in a while prescribe, that they, in their own conscience, must know that they don't belong and they must get out. They have no place here. It is not that I wish this Barn to be perfect and it never will be. I know that we come here with our human being the way that it is, with all the different aspects of any kind of a form of unconsciousness. But there has to be a desire to fight against it and to overcome it and to grow up and to use it for a purpose which is higher because why otherwise should we wish to live this life on Earth, and why should we do this before we die?

Because if you die and you assume that when you die, everything will be all right because God will take care of you and take you up to heaven, then of course why should you even do anything at all? Just squander your life. Do anything you like as far as your body is concerned. Get drunk ten thousand times a year. That is not the point you see. Because if you assume that it all will be taken care of

by someone else because of his love for you, you have forgotten that there are always two sides. Interesting to say, there are two sides to God. That what we wish Him to be, is not always the way He is. We are of course in our own viewpoint about what He should be, when we say God - yes, omnipotent. Words we do not know, we cannot conceive of. We don't know at all how to define them. And exactly for that reason we still are subject to the law of duality. We still say that God is love and also that He is cruel, that He is wrathful, that He visits us and metes out punishment. Because we need that in order to find out how unity could exist with the absorbing of both such factors to become one.

I talk many times about equilibrium , about the different composing opposing forces which should meet at a certain place in order to become equivalent to each other and then as resultant have a force in a different direction which we call a neutralizing force. The real fact of course is that whenever we talk about an equilibrium, there is always something that is at the center of such an equilibrium. When there is an equation and there are certain factors on the one side changing over into the other, an equivalent number will change from the right to the left, but there has to be a chemist who takes care of that kind of an equation within oneself.

When I am affected by the outer world as a result of impressions and all kind of sense organs and I have an inner life which wishes to be set free and is stimulated by my Magnetic Center, something in me, in my being, has to be cognizant of those two forces. And they have to take the form that I am affected by both without having the chance of letting them touch each other. Because if they do, the one which is strongest will always destroy the other. But I want the value of both. I want, I've said it sometimes, walk up Lexington Avenue and I want to be affected by that what is an east side and what is the west side of me as a street going up. But I keep on walking in the center of Lexington Avenue uptown because that is the direction of my consciousness. And I use whatever is the influence and it becomes to me and I digest it, because something in me has to take such energy and convert it together.

NO ¶

Such influences we say sometimes negative and positive, left or right, but opposing, and at the same time beneficial to oneself in receiving them, extracting from both that what is essential energy for the purpose of conversion of that energy into what we then call a neutral force. The neutrality of an equation is the ~~lasting~~ resting point at which certain quantity from the left goes over to the right and is equivalent to that what is going from the right to the left. So that then, you might say, it is a kind of a standstill with motion continuing to go from left to right and right to left. But the equilibrium is reached by the center of that equation. And when I say I walk on Lexington Avenue, that what is me is walking, that is my desire of my being for wanting to grow up to become a man. And I use the outer world, thank God, for whatever it is worth, and I use the beginnings of my inner life. And I stimulate that what is my wish to grow up by the utilization of both energies converted within me and then producing, I say, a neutrality which is the point in the equation which is neutral between left and right. ~~The point of~~

NO ¶ The point of my neutrality is a force growing out from me utilizing the energies available from all over and wherever I could obtain them, with that kind of a wish which is then created to become a man. ¶ But That is the purpose of Work. That is the purpose of this Barn. That is the realization how we have to keep this Barn clean. How we ~~we~~ should not soil it. We should not allow Gurdjieff's name to be used in vain. One should have contact with ALL AND EVERYTHING, and read it and quote from that. It is allowed to quote from that because it has that meaning as having come from a man who has lived through his life and came to conclusions which he put down in his book for our benefit. But then when you see them or you hear them quoted then the task begins. You take first ALL AND EVERYTHING. You take all you can. You extract from it what you can and then digesting it, your life changes because you have a motivation then and you know that it could grow up and wake up. That is, this sleeping state need not be sleep all the time. There is the chance that in waking up it is like dawn, that it dawns on you that they day

may
~~might~~ come, that there is twilight in the evening.

In reverse way, when you go over into physical sleep again, the same thing happens thousand times during the day that maybe you wake up a little, ~~but~~ you fall asleep and you stay asleep. It is many times too much twilight and not enough dawn. I wish for myself to see how often I could wake up in a day and then when I am half wakened up, how long can I stay awake for the purpose of seeing. The purpose of seeing means the 'I' notices me af first, then scrutinizes, then gets, you might say, into high gear and becomes aware. This is how an 'I' is formed. It is not possible to create it complete 100% by a person who is unconscious expecting that 'I' to be 100% conscious. But it will start with a principle of a little ray of light like when the Sun comes above the 18 degrees below the horizon and a little bit of light starts to filter into the morning. That is the way one ~~w~~orks, satisfied with a little ~~but~~ and hoping for more. But ~~t~~hen having taken what ALL AND EVERYTHING can give you, then you give to the formation of your Kesdjanian body the knowledge you have obtained. You give it to that, I say a stepping stone, you give it afterwards to your Soul, because after all you don't want to have the body just take and take and die with it.

The transformer , the machine we are, the limitations of such a machine at the same time, the ability to convert. That is the purpose of the machine. Not to fulfill ordinary things in ordinary life the way a machine does but in a conversion process, the machinery will produce out of materials which it has received, certain products of a higher value. I've called it the production of 'I', as you remember. But here at the Barn what do we do? What do we do to help to create this atmosphere in a better way? What do you wish to contribute? What is your example for those who come and who see and ~~w~~ want to find out? Do you help them by your example to prove that you have been affected by the wish of making something out of your life? And that then, in this Barn, you behave like a person who is already on the way to become conscious - hackneyed as it will be and difficult for oneself, but a reminder. You attach some kind--like a symbol to a post and you simply say, whenever I look at that post I will be reminded. You look at your

probably

fork and you say whenever I touch it at lunch I want to be reminded because this fork is for my physical good. I carry with it a little bit of food for me but I want to be reminded of something because I'm here also for another purpose.

A man is twofold and one must not forget it. If the emphasis is much too much of an unconscious sleppy state of course you can dream a little but that won't help you at all. It only helps when you start to wake up and then realize that you have been asleep. That realization must be there. My God, why did I sleep? And I set out with an idea to be awake and I had full intentions and ambitions. But there I am and I Work and I Work and I don't know when I fall asleep. You see it's quite different if I say I Work, I wake up. I'm quite aware of the change; but when I fall asleep I don't know when until I happen to wake up again and I say I have been asleep. How come I fell asleep? That is where a human being is different from an individuality, because an individual, and this time I use it in the right way of an individuality which has become permanent regarding consciousness. He knows when he loses his consciousness, and he knows when he starts with it. But he does not lose himself. He knows that he has the means each time to be conscious whenever circumstances would require that kind of an effort. And he also knows that for certain things, when he is on this Earth, it is not necessary to be conscious and conscientious all the time but that at certain times a person allows himself to sleep in order to save energy.

But this is done consciously like when one wants to wake up in the morning; And you start in the evening, And you look over your day and you remember and you have seen yourself and you try to be as honest as you can be. And the last period before you fall asleep you pray that maybe the night will be a good night of good rest and that you will awaken refreshed and that then this 'I' could be there as almost kissing you to sleep to tell you by kissing you on your forehead, let all the little thoughts go now for a little while. Le t them go

within your brain - and tell them to be at rest." And your head, the back of your head, don't ponder too much now. It is quite all right. The 'I' takes the place of the many angels you know - two at your feet, two at your head, two at your arms, one for your heart. The 'I' talks to your heart and says, "Be quiet, there is no particular reason to worry but tomorrow there will be another day we hope. We hope your heart will continue, that it will function, that it won't stop. That you will not stop breathing, that you will wake up tomorrow morning because your task is not as yet fulfilled and you have to wake up in an unconscious state. But the 'I' says I will be there; I will help you to start the day off in the right way." That is a prayer for oneself.

I come to the Barn. I see the Barn. I see the many things we have done. Different people working here and there and adding to it as we go along every weekend, trying to make this a little better and that a little better to all that it can become more livable or that it has more of a function. We help others to see that that (?) they can be helped also. Winter is coming, we know that. But every time one comes to the Barn maybe you can stand still for a moment and look at it and say, "What is it to me. It is a beautiful building. It is really lovely. We've done a great deal with it. Much work still to be done - who will do it? Will I? Will I help today to see if perhaps that kind of an aim can be brought a little closer? Do I come here for an aim for the Barn as well as for myself so that the Barn reminds me and that almost I would say that I will remind the Barn to stay alive for us because I say, if you don't Work, if you don't keep on talking and wishing to Work and converting that kind of a wish into the actuality of an existence of objectivity, this Barn will fall apart. It will not have a meaning. This group will die out. You will not be able to continue unless you have a firm aim that you wish it and that aim is all yours to see in which then you can trust. You put your trust in your own Work then you don't have to bother about other people. You don't have to criticize them. They are not better or worse than you are.

They are fully as unconscious as you are. You wake up. You make your attempts. Let God take care of the others. You take care of your relation with the Barn then the others will take care of their relation with the Barn. The Barn can then exist and it will be fed because the Barn will respond to any form of life that you give it, any kind of affection. Any kind of a tree that's leaning against a post, you stroke it with your hands and you say, "How lovely." This supports this Barn. I help to support it because I believe in the truth of Gurdjieff, of Objectivity, of this life."

The fight against my unconsciousness, the wish for me to wake up to see what I can do when I am awake and I hope then for more freedom and understanding and that what I really feel as the aim of my life so that when I do die, I have not lived in vain but I have honestly made an attempt to see what could be produced of any kind of a permanent value. And there is the Barn to remind me time and time again, solid as it is, standing already for many years in winter, in summer, in wind, and rain, in ice and sleet but still there and we hope - we hope of course it will be there next Spring. But we must help to maintain that as a symbol within oneself for one's own life, that you won't forget, that you don't become flippant, that you don't get too absorbed in your unconscious existence, that you will make room every once in a while to be reminded by someone else who perhaps, from a distance calls to you and says "hello" and then you say - what will you say?

How can you meet consciousness? How will you respond to conscience? How will you be under the influence of a real will of someone who tells you, "please wake up? If you do others might and when others do all of us can help each other. Whatever the aim is, we can talk. We can see what is right, what we ought to do. Then we do it together because we cannot do it by ourselves - not alone - it's too heavy - the unconsciousness is very heavy. It requires 10,20, 30 people to lift even the veil of unconsciousness. It is heavy like iron. It is heavy and hard like a diamond because it once it is put in the proper place and polished

it will shine and then it will be the most beautiful (?) Kohinoor in the existence of one's inner life.

So maybe you can help. Maybe you wish. Maybe some time you pray to God that He will give you the strength.

Good night.

END TAPE

Transcribed: Mike Longo
ROUGH: Jessica/
proof: P. Jennings (3rd)
proof: Sandra
proof: Molly.